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logical" aspects of Ethics may be heartily welcomed, as showing the utter insufficiency of what Spencer called "the Biological view" either for a basis for Ethics or for an explanation of the moral characteristics of humanity. This last conclusion is indirectly involved in the author's discussion.

Professor Duprat's fundamental principle is stated as follows: "As long as we confine ourselves to representing Nature as inevitably obeying certain laws, then we are at liberty to consider ourselves as outside that blind Nature which is the sport of fatality; no obligation is imposed on us. But as soon as human thought is exhibited to us as in its turn obeying certain laws, conceiving a principle as necessary and therefore as obligatory (the principle of seeking everywhere for causes, or that of establishing out of every diversity a system), from that moment a duty is laid down. . . . The idea of rational activity is imposed on us, because, owing to our mental constitution, we cannot form any other conception; the idea of that rational activity embraces the idea of system, and involves as *duty in general* the obligation of realising in the whole domain of human life a system of systems, a perfect co-ordination of all the individual and social functions" (p. 48). In the light of this general definition of moral action, he proceeds to study the psychological and the sociological conditions of morality. We cannot admit that the desired scientific basis has been found. M. Duprat in effect takes "systematic action" as the essence (in the Aristotelian sense) of man, and he has not succeeded in showing the connection between this abstract idea and the discussion of particular moral problems which follows.

It would be quite unjust to conclude without saying that the discussion of the details of social life is the most interesting part of the book. There is hardly any social question in the air at the present day which is not touched on in a suggestive way, and some of these questions are really illuminated.

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BUSHIDO, THE SOUL OF JAPAN. An Exposition of Japanese Thought. By Inazo Nitobé, A. M., Ph. D. The Leeds & Biddle Co., Philadelphia, 1900. Pp. ix, 127.

At a time when the world is watching the sad spectacle of two civilized nations engaged in a bloody fight, bent on crippling and

humiliating each other by the destruction of human life and valuable property, the reading of this little book dealing with the knighthood of one of them has a peculiar interest. It is at once disturbing and reassuring. "Scratch a Japanese of the most advanced ideas," says the author, "and he will show a Samurai." But he adds, "If you would plant a new seed in his heart, stir deep the sediment which has accumulated there for ages." Bushido means "the ways of the knight." It is the term for chivalry; it designates the code of honor of the Samurai or warrior class. Dr. Nitobé speaks with the authority of a man intimately acquainted with the institution he describes. Though manifestly influenced by his occidental environment, the non-feudal type of social life, democracy, and Christianity in the form of Quakerism, he has preserved a deep sympathy with the ancient system of the Mikado's empire and its chief support, the warrior class with its peculiar training. He looks upon Buddhism and Shintoism as the sources of Bushido. The former contributed "a calm trust in fate, quiet submission to the inevitable, stoic composure in sight of danger or calamity, disdain of life and friendliness with death." The latter furnished "loyalty to the sovereign, reverence for ancestral memory and filial piety." Moral reflection was also encouraged by Shintoism. In the Shinto shrines, which are devoid of all objects or instruments of worship, there always is a mirror in which the visitor may behold his face as an aid to serious introspection. Dr. Nitobé presents the moral principles which the knights were required or instructed to observe. Among them are rectitude or justice, courage, benevolence, politeness, veracity, self-control, and loyalty. Their code of honor prescribed self-inflicted death as a penalty for certain delinquencies and made revenge a duty. The author gives a gruesome description of the ceremony by which a knight would publicly disembowel himself. The system caused suicide to flourish. Dr. Nitobé rightly compares the attitude of the Stoics on this question. He freely admits that under the continued influence of Bushido, woman's life has been made a perpetual self-sacrifice. "It is sometimes laid to the charge of our sex," he says, "that we enslaved womankind." His defense is: "I have once heard Socrates called the slave of conscience; if slavery means simply obedience or surrender of one's will, there is an honorable slavery in life; woman's surrender of herself to the good of the home and family was as willing and

honorable as the man's self-surrender to the good of his lord and country." How voluntary this self-surrender was may be judged from the statement that "from earliest youth she was taught to deny herself." He fears that if woman should be granted rights of her own, it would be at "a loss of that sweetness of disposition, that gentleness of manner which are her present heritage," and criticises "the individualism of the Anglo-Saxon" which "cannot let go of the idea that husband and wife are two persons" and have "separate rights" that should be recognized. Though the feudal system was broken up, the spirit of the Precepts of Knighthood continued to be felt, according to the author, not less in the universal politeness of the people than in the physical endurance, fortitude and bravery of the soldiers and the universal loyalty to the throne and patriotism. To the same source he also traces the great transformation whose strongest motive was "the sense of honor which cannot bear being looked upon as an inferior power." Some defects, such as the distaste for philosophical speculation, "the exaggerated sensitiveness and touchiness," and possibly a tendency to conceit, are also referred to the same cause. The author believes that "Christian missions have done and will do great things for Japan—in the domain of education, and especially of moral education," but thinks that "Christianity, in its American and English form—with more of Anglo-Saxon freaks and fancies than grace and purity of the founder—is a poor scion to graft on Bushido stock." A new ethics he deems unavoidable. Like its symbolic flower, the cherry blossom, Bushido may die "at the first gust of the morning breeze," but after it is blown to the four winds, it will still bless mankind with its perfume. The volume is dedicated to an uncle who taught the author "to revere the past and to admire the deeds of the Samurai." The characteristic Japanese design that graces the cover was made by Miss Anna C. Hartshorne.

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THE PHILOSOPHY OF AUGUSTE COMTE. By L. Lévy-Bruhl. Authorized translation, to which is prefixed an Introduction by Frederic Harrison, M. A. London: Swan Sonnenschein. 1903, pp. xiv, 363.

A translation of M. Lévy-Bruhl's masterly exposition of the philosophy of Comte ought to be heartily welcomed by English